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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE BIBLE A BANNER OF REFORM.

BY J. H. NOYES.

THE Bible, as its whole history plainly shows, is a *revolutionary book*. The time of its completion was signalized by a great overturn of previous opinions and institutions, and the introduction of Christianity on the ruins of Judaism. The Bible was deeply concerned in that revolution. It was then embodied in living men—Christ and the apostles—and it was their testimony, as it is now recorded in the Bible, that destroyed the old and brought in the new. It is fair to say that the Bible began its career with the subversion of the oldest, strongest and most sacred hierarchy that this world has ever known, viz., Judaism. It destroyed a civil and religious organization, and a system of institutions which had previously been sanctioned in some sense by God himself. Such was its first great revolutionary feat.

From Judea the Bible went forth into the Gentile world, and overturned the idolatrous systems of Rome, and of the whole Roman Empire: and that again was a revolution on the largest scale that the world has ever seen. The breaking up of the central power of Heathenism is fairly to be attributed to the Bible.

Still later, it was the Bible that broke loose at the time of the Reformation, and scattered the night of Popery from the face of Europe. It became the chosen armory of all progressives and radicals from the time of Wickliff down through the whole period of Luther's career, and then of the English reformers, and so laid the foundation of Protestantism and modern progress. The Bible was the real spring of the whole movement—the Bible, working against hoary superstitions and man-made institutions. That was the issue between the Protestants and the Catholics, and the Bible was on the side of the Protestants. It was their armory and strength.

So far it is plain that the Bible, instead of having been on the side of old institutions and the policy of keeping things as they are, has been on the side of radicalism. It has been constantly upheaving and overturning old institutions in the past. It was the victorious enemy of Judaism, of Heathenism, and of Popery.

But what is the character and position of the Bible at the present time? Does it still hold the same relation to Reform? There seems to be a wide-spread impression among reformers and progressives that the Bible is against them—that we have outgrown its sympathies for reform, and that it is to be abandoned as the appropriate constitution of the the party that goes for keeping things as they are.

Now if that is a true impression—if it has come about that the Bible is a conservative book in the anti-reform sense of the word—in favor of things as they are, and opposed to the men of progress who are heaving and straining for new conditions, then we have truly a remarkable change to consider and account for. The present position of the Bible, if this is the case, reverses all its past history; for, as we have shown, the Bible has hitherto been the best friend of those who were seeking to abolish tradition, and let loose free and naked truth. It is manifest on the whole face of its career that it has been the ally of reform against old fogysm, the best friend of the future, and the truest enemy of the dead past.

There is no truth in the idea that the position of the Bible is changed in this respect. We are bold to say that present facts actually accord with all its past history, showing that the Bible still occupies the very van of progress. It is the very heart of all the free movement that is now going in this country. If our progressives congratulate themselves on the fact of a wonderful ferment in favor of universal reform, they must take into account that that ferment has arisen in a population which has been educated in the Bible school—instructed more thoroughly in that book than any other people on the face of the earth. It is not for us to ignore the *foundation* that we stand upon,—the *source and cause* of the present phenomena. Here is now a glorious ferment of mind, a free-thinking and heroic reform-progress, in all directions. But it will be noticed that this phenomenon has had but a short independent existence. It is hardly more than forty years since the Anti-slavery and Temperance agitations began the present movement of free discussion in relation to the institutions and morals of the land. What were the elements existing *previous* to that—the really mother-influences, out of which all this heat and power of reform has grown? What was the fire that roused up this high head of steam? and how was it kindled? We may say with perfect certainty that it was Bible-truth. It was the Bible that stirred the hearts of the people in the first place, as was manifest in the religious revivals which preceded this whole ferment of reform; and it was the Bible that was the original stimulus and armory of the Anti-slavery reform; and Anti-slavery, in declining from the Bible, has dishonored its father and its mother. The same is true of every one of these reforms that has any truth and usefulness in it. The men that are at work in them were originally Bible men, or were moved and set to work by Bible men; and these reforms, every one of them, whether they know it or not, have been warmed into life by the Bible, and their infancy was nursed

and suckled by the Bible. Is it wise for them, now that they are able to go alone, to discard the Bible, and so dishonor their own origin?

The Bible is a revolutionary book yet. It is now the best friend of the future, and the truest opponent of the dead past. It will have the credit finally of the present revolution, as it certainly has the credit of the Reformation and the subversion of Judaism, Heathenism and Popery in former times.

In calling the attention of progressives and radicals back to the Bible, we would ask them to study the subject as a matter of *policy*—for true policy will go with true honesty. And if they have lost their confidence in the Bible, and do not see clearly the demand that it has on them as a book of authority, we would ask them at any rate to look at it from the point of expediency, and see what claim the Bible has on them as a helper of reform—as an armory for all true revolutions. In the first place, we would propose for consideration the fact that the Bible has a hold on the hearts and minds of the mass of the people in this country and in all Christendom that makes it a very powerful book—the most powerful book in the world by a great deal. But if it is true that that book is on the side of the owls and bats, it is a very unfortunate thing. It renders the prospect of reformation, to say the least, distant and dim. How much more hopeful would it be if we could believe that the mighty influence of that book is on the side of progress and radical reformation! We advise radicals to be slow to surrender the enormous power of that book. They should not abandon such a stronghold in a pet, and without having first a thorough appreciation of its capabilities.

The question of policy in the case may be illustrated by the different positions that used to be taken among abolitionists in relation to the Constitution of the United States. That is a constitution, which many considered and believed to be sound—one which admits of true expansion into all the principles of freedom, and whose legitimate and ultimate operation would abolish all slavery. But the more violent class of abolitionists, in the progress of their heated career, got out of patience with the Constitution, and pronounced it a pro-slavery compact—renounced their allegiance and broke loose from it altogether. Now look at the two positions—the position of that small portion of abolitionists which quitted their hold and threw themselves outside of the Constitution, on the one hand, and the position of the liberty party on the other hand, who insisted that the Constitution is sound and that they could act under it, and make it a mighty engine of abolition; and say which was wisest.

There is a similar question in regard to the Bible. The Bible is the Constitution of Christianity; and while one party says that it is an unsound constitution, the other party says that it is sound, and has in it the essence and almighty power of progress and reformation. If that is so, it is not only a false, but a very impolitic move, for persons to divest themselves of the privilege of acting on the public mind from the Bible—of living and voting under the Constitution of Christendom. We have shown that the Bible has been, and is

now, the book of revolutions—the book that has proved itself to be the mightiest enemy of all those systems and institutions that have abused mankind. We claim that it is a sound constitution; and that in it, and under it, the army of reform can secure its objects, and in the most effective way. To renounce the Bible, as reformers have done, is treachery to their own chosen object—it is disabling themselves, and giving up their stronghold with all its guns and munitions, to the enemy.

Any one who will simply look at the central doctrine of the Bible—the Cross of Christ,—may see there the seeds of a complete revolution. He will see that nothing can satisfy the demand of Bible radicalism, short of destroying all sin and selfishness, and all the institutions that belong to them, and the actual establishing of heaven upon earth. That is the germ and center of the Bible Constitution. And all the limitations and drawbacks from this *ultimatum*, that are to be found in the Bible, are simply prudential principles which, properly understood, do not hinder the execution of its central object, but help it. They are simply designed to avoid stumbling-blocks, and smooth the way to that central object.

If we might be permitted to give our advice to the progressives, we should counsel every man of them to make himself master of the Bible, as the first thing, and not judge it till he is master of it. For the next thing, we should advise the army of Reformers to occupy the field of interpretation, and by giving the Bible a new and true voice in the world, to conquer and make good use of the *Bible House*—that greatest arsenal of spiritual power that can be found in New York city, or in the world. We claim that magnificent building as the stronghold of the true spirit of revolution and reform.

It seems to us absolutely certain that every true reform, everything that is really in the line of progress (we don't admit into that category all the hobbies that are going), every thing that is in the course of absolute truth, will be able, if there is patience enough, and diligence in investigation, to find place and power in the Bible. And the stand-still churches, every one of them, from the Catholic to the latest form of Presbyterianism, can be driven from the Bible and compelled to give it up. The members of our popular churches will be compelled, either to go in for a total revolution, or to go off with the infidel. The Bible has that issue in it. It came into this world for judgment, and when the "books are opened", it is perfectly certain that the old fogies will reject it, or else they will be born again. Some of them already begin to murmur at Paul, and find him too revolutionary, on the subject of marriage, for instance; but it will be very easy to show that Paul and Christ were on the same ground, and that Paul's doctrine of the transitory nature of marriage is involved in the very central principle of the gospel. Then if they begin to slide off from Paul, they will slide from the whole platform of Christianity.

In the first great quarrel between conservatism and progression in this generation, the conservatives stuck to the Bible, and the pro-

gressives abandoned it. But there is to be another battle: and if we have any influence, the progressives will this time stick to the Bible, and the conservatives will be obliged to abandon it. We call on all honest hearted progressives to rally for this object, recover their stronghold, and fling out henceforth the Bible as their banner of Reform.

THE BODY FOR THE LORD.

BY G. CRAGIN.

MANY years ago, when the doctrine of perfect holiness was proclaimed and defended as a Bible doctrine, and the very core of the gospel of Christ, its most violent opponents were in the ranks of the clergy; and the ground of their opposition was, that perfect holiness, or, in other words, entire freedom from sin, is wholly at variance with all past experience of the Protestant Church, and a doctrine, moreover, entirely incompatible with man's physical being, or life in the body; that the body, with its animal appetites, is the natural, if not inevitable enemy of the soul; and, consequently, that perfect holiness must not be regarded as an attainable state this side of death. Such, in brief, was the usual argument in defense of a life of un-holiness. All the teachings of Paul respecting the body—that it is the temple of God, and that it is for the Lord; that Christ conquered sin in the body, proving thereby, that it is not necessarily the servant of sin, etc.—were peremptorily set aside, as unsustained by the experience of all divines and eminently distinguished men in all past ages. Perfectionists, therefore, were regarded by the clerical profession generally as holding heretical and dangerous dogmas. The very idea of living holy, blameless lives in this selfish world, appeared to many religious people too absurd to receive the slightest consideration.

Now, in view of such deep-seated opposition to a doctrine so plainly taught by the Apostolic Church, it is natural to inquire, Where did the religious world get this theological notion that man cannot keep from sinning? From the writings and traditions of the early fathers, and they in turn received it from pagan ascetics—from the hermits and monks of ancient Egypt and Hindostan, where religion consists chiefly in persecuting the body, as the very devil incarnate. Early in the fourth century, when Constantine the Great took Catholicism under his paternal care, treating it as a nursling of the Roman Empire, there was a curious mixing up of Christian and pagan ideas respecting theology, ordinances, etc., so that a few centuries later the religion of the Roman Catholic Church had lost what little resemblance it once had to the Primitive Church. It is, therefore, by no means strange that its offspring, Protestantism, should cling so tenaciously to some of the pagan traditions of its remote ancestry, and regard Perfectionism with no friendly eye.

To show that we do not assume more Bible authority on this subject of the possible relations of the body to holiness than facts will fully justify, we quote the following:

"Now the body is not for fornication, but

for the Lord; and the Lord for the body." "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6: 13, 19, 20. "But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away." 1 Cor. 9: 27. "And he [Christ] is the Savior of the body." Eph. 5: 23. "And the very God of peace sanctify you wholly, and I pray God, your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 12.

The foregoing quotations may suffice to show where Paul and the Primitive Church stood with reference to the salvation of the body. Indeed, we are taught most emphatically by Christ's own example that one great object of his incarnation and suffering was the redemption of the body—not from sin, in the abstract, but from the power of Satan, whom Christ represented as the strong man armed, who held the bodies of men as his merchandise, and for the recovery of which the Son of God, who was stronger than the strong man armed, entered the human temple, bound Satan, and then spoiled him of his goods. And in what manner he did it we are informed in the passages which tell of his going forth "healing all manner of sicknesses, all manner of diseases," casting out devils, giving sight to the blind, causing the lame to walk, the deaf to hear, raising the dead to life again, and finally, to cap the climax of his miraculous exploits, in destroying the devil's works in the bodies of men, he suffered his own body to be put to death, that he might prove his power over death by resuming it again. And so far as we can understand the New Testament, the glorious victory thus gained, in the recovery of the body of Christ from Satanic power, was gained for all time and for all mankind. For to complete the work given him to do, Christ's victorious spirit was poured out upon all flesh on the day of Pentecost. And how mightily the Holy Ghost worked in the souls and bodies of primitive believers, their writings bear ample testimony.

Confronted by these recorded facts, no candid mind can refuse to acknowledge that Christ and Paul regarded the subjection of the body, with its passional force, to the Spirit of Truth, as truly a part of the work of man's redemption as that of the soul; and to view it otherwise would destroy the great significance of Christ's resurrection.

From this view of the power of Christ's gospel to save the body, it follows logically that any system of theology which leaves the body in possession of greedy selfishness till destroyed by the great devourer can claim no right to be called Christian.

But it is not to be wondered at, after all, that religionists who know of no better way to deal with bodily appetites than to suppress them by legal measures, should conclude, in the absence of light from heaven, that the body with all its functions actually belongs to the devil, and is beyond the possibility of salva-

tion: but battling with the passions in the strength of the Spirit of Truth, one is sure to convert them into allies. These passional forces within us, if not converted by the grace of God into servants of the soul, will surely be its masters. More than twenty years ago, the founder of the O. C. talked thus to his associates and co-laborers: "It is plain to me that God's plan at this time is to take the passions into his service, all of them, and not to suppress them. He is not going to reign over the dry bones of intellect and negative morality; but he is going to reign over living beings and be glorified in a passional kingdom. And for that purpose he must give scope to the strongest of the passions and to all of them; and, setting the truth above them, must patiently fight it out with their barbarism, till men can be virtuous with all possible opportunity to be vicious; till men shall *choose*, with their understandings and their hearts, to be temperate, though they have an opportunity to eat and drink without stint: till, with all the external means and appliances of gormandizing, they shall yet *choose*, with all the enthusiasm of artists, to be temperate in all things. God will fight out the battle he has begun, till men will be sober and chaste in their affections, and be modest and decorous in the expression of them, though they have unlimited opportunity of licentiousness, so far as external rules are concerned. Then men will be chaste from simple choice, with no reference to external necessity. They will be enterprising and industrious without being stimulated by fear of poverty or love of money. Man will act in all things with the highest possible energy, and still act with a choice as simple, direct and hearty, as that by which he eats his food without reference to necessity or external gain."

EXPERIENCE.

THE Home-Talk, "Salvation by Our Own Arm," recently published in the CIRCULAR, is to me saving truth. When I see a weakness or deficiency in my character, instead of sinking down into despondency and self-condemnation as formerly, I say, "I will be thankful that I see the truth about myself; I will lay hold upon the promise, 'Ye shall know the truth, and the truth shall make you free;' Christ is mighty in me, by virtue of my union with him I am a mighty principality; I will resist the devil, who works in my old life to oppress and distress me; I will not be brought into bondage, for I am one with Christ, who is free; I will assert my liberty; I will be free—free to serve God; the love of the truth is king of my passions, and *the will of God shall be done in me.*" I find that this action of my heart and mind delivers me from bondage to the wicked one, and makes me free to wait on the Lord, and to follow the leadings of his spirit.

T. M. S.

THE BEST METHOD OF PREACHING.

Grasshopper Falls, Kan., Dec. 16, 1871.

DEAR FRIENDS:—When I was first converted, I felt and realized a complete change of inclination; from an inclination to do evil, I found in myself a strong desire to do right, and to attain to holiness of life.

I feel and know that I have passed from the

sphere of the ordinary and carnal man into a condition of spiritual life brighter and fairer than is realized by the ordinary professor of Christianity. Now I have felt it my duty ever since my conversion to proclaim to people this wonderful discovery, as it seems to me; but when I speak of it to others, there seems to be a spirit of darkness over their minds that my power of language cannot overcome or remove. Some of my friends tell me that I am doing wrong in unsettling the hopes of Christians by reasoning as I do on perfection and holiness of life. In respect to this, I seek counsel. Are there any conditions on which you would give me encouragement, license or authority to teach our doctrines? I am willing to subscribe to them so far as I have seen them in the "Berean," your "Hand-Books," and the CIRCULAR.

Notwithstanding that my former request was rejected, and the CIRCULAR has in several articles discouraged applicants, I renew my request for admission.

Hoping that you may at least cherish kind feelings for me, I remain yours,

J. J.

ANSWER.

O. C., Dec. 24, 1871.

DEAR SIR:—We heartily sympathize with you in your strivings after a higher life, knowing that "He satisfieth the longing soul, and filleth the hungry soul with goodness." We can testify to the good effects resulting from turning the attention toward Christ and such cardinal doctrines as "Salvation from Sin," "The Second Coming of Christ," "The Resurrection," &c. We know also that a baptism of God's love in the heart makes a person overflow with a desire to benefit and enlighten others. This is natural and healthful if not carried too far; but we have been led to rely, in our intercourse with others, not so much on testimony and preaching, as on the less demonstrative but more powerful witness of a good life. The old maxim, "Deeds speak louder than words," is very applicable to the followers of Christ. By quietly yielding ourselves to the regenerating influences of God's spirit, we learn to bear fruit unto him. The fruits of the Spirit—love, joy, long-suffering—are born in our hearts, and we become in this way, as I have said, more powerful witnesses of the truth than is possible in any other way.

There can be no surer evidence that a person "walks with God" than the fact that he "yields the peaceable fruits of righteousness;" and these, in turn, constitute the best kind of preaching. In proportion as we yield them, others will "take knowledge of us that we have been with Jesus."

It is scarcely our province to give you special advice; but, as you may have inferred from what I have already written, we should expect you would honor the truth more by *living it* than by *preaching it*. Unbelief may, as you say, resist "the power of language;" it cannot resist the example of a godly life. When persons take knowledge of you that you live near to Christ, and begin to inquire how they can do likewise, then will the time come for simple testimony on your part; but formal preaching we would not counsel you to practice, for the present, at least. That is not our way of calling attention to the truths we hold so dear. We do not "license" nor "authorize" any one to teach them in the common proselyting way of preaching.

We still have to give an unfavorable reply to your request for admission.

With many good wishes for your welfare, both spiritual and temporal, I remain with great respect,

V. C. NOYES,

for the Oneida Community.

BIBLE STATISTICS.

The Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the formation of the British Foreign Bible Society, never appeared. And 25 of those languages existed without an alphabet in an oral form.

The first division of the Divine Orders into chapters and verses is attributed to Stephen Lang-

ton, Archbishop of Canterbury, in the reign of King John, in the latter part of the 12th century, or beginning of the 13th. Cardinal Hugo, in the middle of the 13th century, divided the Old Testament into chapters as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the section of Hugo into verses—a French printer had previously (1561) divided the New Testament into verses as they now are.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, 2,728,100 letters.

The New Testament contains 27 books, 260 chapters, 7,950 verses, 182,253 words, 933,380 letters.

The entire Bible contains 66 books, 1,189 chapters, 31,164 verses, 774,692 words, 3,661,480 letters.

The name of Jehovah or Lord occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 53,543 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is the 29th of Job.

The middle verse is 2d Chronicles, 20th chapter, and 17th verse.

The middle book of the New Testament is 2d Thessalonians.

The middle verse is Acts 11:7.

The middle chapter, and the least in the Bible, is Psalms 117.—*Old Paper.*

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JANUARY 1, 1872.

AN ERROR CORRECTED.

THE activity of the press, especially the sensational press, in catching up and circulating every little waif of news, authentic or otherwise, helps on, doubtless, the advance of universal intelligence. But it does much harm, when the student of history is tempted to use the gossip in constructing works which must inform as well as entertain future generations. Still greater harm is done when its distorted statements are used as facts upon which to base scientific demonstrations. The Oneida Community, living to some extent in the focus of public attention, has an opportunity to observe how the random writing of newspaper correspondents and sensational book-makers drifts into the pages of magazines, cyclopedias and books in which students look for ascertained facts only. An instance has lately come under our notice.

It seems to be an accepted fact among writers upon coöperation, that the Oneida Community owes its salvation from financial shipwreck to the possession of a patent right, which produces so much money that we thrive in spite of inherent tendencies to disaster. The argument which this assumed fact is used to sustain is, that the success of the Community has no bearing on the problem of Communism undertaken in free competition with surrounding society. Now, this is a very great problem, and the facts used to discuss it should be thoroughly authenticated. Yet we find the following facts assumed by the writer of a very sound article on coöperation in the December number of the *American Exchange and Review*:

"Sometimes religious zeal, either sound or fanatical, has made a community of goods practicable; but average human nature, though attempting it often, has succeeded in but a few experimental instances. That of the Oneida Community is the most noted instance in this country, and even that was just about to fail, when the great value of a patent-right assigned the Community by one of its members, saved it from bankruptcy, and furnished a pecuniary bond strong enough to hold it together."

In this statement there are several grave errors of fact, and we have no doubt they arose in

W. Hepworth Dixon's account of the Community, which has been extensively drawn upon in many subsequent notices of the Community by authors who should be above sensationalism. In the first place, it is not true that the Community was ever "about to fail." It is true we sunk capital in our early years, a result which was anticipated and provided for. During all that time, we paid cash for everything, and at the lowest point had \$67,000 of inventoried capital free from incumbrance.

A simple explanation of that stage of our career is this. At the beginning, Mr. Noyes pointed out the fact that agriculture (in which most Communities have engaged) is the business in which there is the most competition and the lowest average return. He advised attention to manufactures, as our ultimate means of support. But it must be remembered that the social organization which is now concentrated at Oneida and Wallingford was, at the period of which we are speaking, divided into six detachments in four different States. Four of these were located on ordinary farms; the remaining two were in cities. One of these were engaged in manufacturing, but lost much money in bad debts, in consequence of having an inexperienced salesman in charge of its business. The other city family, numbering from twenty-five to thirty persons, was not only without means of support, but carried on the printing of the CIRCULAR, published on the same liberal terms as at present. Its expenses drew heavily on the resources of the other families. Attention to money-making was entirely a secondary matter with the leading minds of the Community. As this course resulted in a continuous diminution of capital (though successful in view, viz., publishing our views, securing of toleration, and the solution of social problems within the Community), a change was decided upon; the six families were concentrated at Oneida and Wallingford, and the problem of remunerative industry for the first time seriously attacked. From the time this concentration was accomplished, which may be called the beginning of the Oneida Community as an industrial organization, it has not only been self-supporting, but has steadily increased its capital.

In another article we will say something on the "patent-right" question. T.

COMMUNITY JOURNAL.

ONEIDA.

—This last week of the year is "inventory week," as is indicated by a little slacking up of the general businesses, and an unusual activity of the heads of departments in getting out their accounts of stock on hand. And numerous are the committees and sub-committees that are necessary for this business: a committee on real estate—on the farming and horticultural interests—a committee for the foundry and machine-shop—for the carpenter shop—for the trap-making department—for the silk-manufacturing department—for the store, the laundry, the printing-office, the clothing, furniture, and subsistence departments and many other departments which we need not stop to mention; and the reports of all returnable at the business-office on the morning of Jan. 1st.

—We have occasion to thank a friend in Iowa for the gift of a box of Prairie Chickens, which came to us in good order, free of express charges, a day or two since. Many of our family are thus afforded an opportunity to see and taste this bird for the first time. They graced our dinner-table to-day, served up as chicken-pie, and were pronounced splendid.

Dec. 25.—The children were up betimes this morning, wishing all they met a "merry Christ-

mas," and unusually hilarious over the nuts and goodies of various kinds found in their stockings.

—The entertainment on the stage last evening is worth a passing notice. The lifting of the curtain disclosed the picture of a mammoth shoe, and in it, apparently, a good-natured dame, with flaunting white cap, surrounded by some twenty children of all sizes and ages from one to a dozen years. It was the family of the world-renowned lady who lived in a shoe, and had so many children she didn't know what to do. Two or three of the youngsters she held on her lap, and was endeavoring to feed them with a spoon; but the incessant demands of the others being urgent she would turn partially round to shake her head at one, or threaten another, or perhaps out with her handkerchief and wipe a dozen little noses in succession. Though seemingly some distracted with multitudinous family cares, we thought, on the whole, they sat easily on her, and that the general appearance and good behavior of her little responsibilities gave promise of a good "bringing up." They were certainly a gratifying sight to the audience.—The oration of a negro politician, electioneering for himself (G. W. H.), was extremely well done, and mirth-provoking in the highest degree.—The entertainment closed with two tableaux, which were pronounced by some to be very effective, as well as particularly appropriate for Christmas eve. The first represented a group of shepherds watching their flocks by night—while a heavenly glory gleamed from the scenery, and a chorus of voices behind it sang two verses of the hymn, "While shepherds watch their flocks by night," etc. The second tableau represented Mary and her baby, sitting among the straw, Joseph standing by her, and the shepherds at a little distance looking on in pleased amazement.

29th.—"Glances at American Humorists," was the subject of an amusing Lecture last evening, by J. H. Cragin,—the speaker illustrating his theme by readings from A. Ward, Josh Billings; Widow Bedott, etc.

—As you enter the lower sitting-room after breakfast, and glance at the group near the windows skeining silk, no pleasanter face greets you than that of our dear old friend, Mrs. Anna C. Robinson. This faithful and long-tried friend of the Community has been with us the last six weeks. At the age of eighty she enjoys excellent health, and unflinching cheerfulness. Her eyesight is as strong as it was thirty years ago; her memory good, and she speaks joyfully of renewed youth. Soon after she arrived, with characteristic enterprise she began to learn the art of skeining silk—a pleasant business that gives light employment to women who choose, young and old; and now she is a regular member of that sisterhood. For over fifty years Mrs. R. resided in Baldwinsville in this State. She saw the growth of that village from a small settlement of scattered dwellings to its present prosperous condition. Her religious and benevolent disposition, combined with excellent judgment and natural ability, made her in many respects the mother of the rising village. She was nurse, counsellor, and friend. When the doctrine of Salvation from Sin was preached she became one of its first converts. She was also one of the first to bid Godspeed to Mr. Noyes and his friends, when the Community was started at Oneida, twenty-three years ago.

—Here is a specimen of the "merciless criticism" in which we Community people not unfrequently indulge. Observe how unsparingly characters are overhauled. To be sure, it is a dreadful thing at first to sit and have such merciless criticism hurled in your very teeth; but somehow our people are used to it, and after getting over a little nervousness they positively enjoy it. They rise from such a truth-telling with new buoyancy in

their hearts, new love for everybody, and new thankfulness to God for existence.

EVENING CONVERSATION AT W. P.

N.—It is a help to faith to call up, as we can, instances of improvement in character among us. Let such instances be clearly recognized and understood, and they will propagate themselves. Improvement in character is a standing topic, and if we have clear ideas in any particular cases, now is a good opportunity to bring them out. What A. says about confessing Christ in the business, interests me much. I will say of him, now that there is a good occasion, that my confidence in him as a man safe to be left to take his own course without interference, has been steadily increasing. I see in him a real faithfulness to God and to his own conscience, that keeps him continually in the right course. There seems to be less and less danger of any dissension between him and his superiors, and less and less reason for exercising control over him. I think he ought to be set down as a notable case of change of character in the right direction. I can remember the time when he was greatly troubled with unbelief;—not for a very long period; but still he had a very severe struggle with the devil's inspiration, which pushes young men to love their independence, and to think they can set up for themselves; the same spirit that finally works into infidelity. But he was enabled to overcome it, and now he is a medium of a good, peaceable spirit, that ought to and will pervade every department of business, and bring about that harmonious, easy working of the various departments which ought to exist.

Then B.'s testimony is very interesting to me. I think he is a case of great improvement in character. And now I have begun, I may as well speak of one or two other cases which I have frequently wished to mention. I think C. is an example of great improvement in character. I can say the same of him as I have of A. He can be let alone, with the assurance that he will do right. He has overcome the combativeness that used to trouble him; and there is a satisfactory relation of confidence between him and his superiors, and yet he is free. Then I think D. is another case of great improvement in character. There was a time when his independence and infidelity gave us much trouble; but I think he has "doubled the cape," and got round into the Pacific Ocean. He seems to be sailing free now, in a good, harmonious spirit.

H. W. B.—I have noticed the change in D. for a year or two. I have a steady fellowship with him that I did not use to have; I have noticed that he gives good testimony on the side of faith and Communism.

N.—And he is one of those original characters most likely to be tempted with the spirit of independence and unbelief: it is a great miracle that he has reached such a satisfactory state of experience. He is coming out clearly a man of faith, with no loss of originality.

W. A. H.—I have been very much edified by D.'s spirit; have felt that he has really found Christ. Religion is no longer a mere theory with him.

G. W. H.—E. and F. are examples of good change in character.

Mrs. N.—F. is an example of great improvement.

N.—I was thinking of G. as having made great improvement.

W. A. H.—H. is another case. K., too, has made great improvement. She is a peaceable, happy woman, compared with what she was a few years ago.

H. H. S.—S. K. D. spoke of her lately as being a very different woman from what she was formerly.

H. W. B.—She is becoming sympathetic. She used to be so devoted to her special business that she scarcely thought of others; but I have noticed a great change in this respect.

N.—Hers is a remarkable case. We ought to consider that she was very intimately associated with the early Perfectionists, and drank in all the confusion of their spirits, which brought her to the verge of insanity. That she has come out of all that, and become a harmonious, happy woman, is truly wonderful.

W. A. H.—L., too, is rather a remarkable case of improvement in character. She has become a reliable and harmonic woman.

E. S. B.—It is a matter of great thankfulness that changes of character, such as have been re-

marked upon this evening, are possible; and that they are so I can no more doubt than I can doubt my own existence.

WALLINGFORD.

Dec. 24.—Winter, with us, comes and goes, so to speak, with surprising facility. Yesterday it was here in full panoply, and a "merry Christmas" was anticipated, which would be all the merrier with sparkling snow, swift-gliding sleighs, and jingling bells. To crown all, an "ice storm" descended, or, in other words, a drizzling rain came down, which crystallized on tree and shrub and every outlying object, so that all nature shone resplendent in "jewels of the first water;" yes, literally of the first water, and all the marvelous tales of fairy lands, Aladdin's palace, etc., that have so often fired the youthful imaginations, were recalled, and for the time seemed no fiction. But all this lavish splendor that nature had decked herself in, elaborating every detail for the most charming effect, was a most "fleeting show;" for so soon as the highest effect had been attained, the soft south wind sprang up, bringing copious showers of rain; and nature's disrobing was conducted with very unceremonious precipitancy. The silent work of a day was undone in an hour; and what, with the wind, rain and falling ice, we had an hour of rattle and roar not unlike that of musketry and artillery. Under the southern influences not only the ice slipped from the trees, but the snow glided off into the streams, and to-day the genial sun shines on the bare, brown earth, and we seemed to have skipped over in a day the interval between December and April.

Dec. 25.—In our meeting last evening we read the talk on Liberty, lately published in the CIRCULAR, which ever furnishes matter and thought for conversation. The general testimony was that all things are of little value compared with this liberty to believe God and become one with him and one another. Mr. H. said:

"We shall all learn that we are spiritual beings, that spiritual powers and forces are what govern the world—what govern us—what govern our experience; and that we are at the mercy of the powers of the spiritual world. Paul says, 'We wrestle not against flesh and blood, but against principalities and powers and spiritual wickedness in high places.' Bad experience is owing to the influence of bad spirits, and good and beautiful experience is owing to the influence of good spirits: and it is a great comfort to consider that good is the stronger—that the spirit of Christ is mightier than any other spirit. There is where my hopes rest, and where I constantly establish my faith. We can affirm that through Christ we are not at the mercy of bad spirits."

S.—The improvement in character—the change of character—which we cannot help seeing all around us in the Community, is based on faith, which is belief in supernaturalism; and that is the heaven that is destined to make a new world. It has begun operations in this world, is spreading, and will spread until God's Kingdom shall fill the earth, and his will is done here as in heaven.

OUR WILLOW-PLACE LETTER.

Willow Place, Dec. 27, 1871.

DEAR O. C.:—What a month of storms this has been! Hoary Boreas must certainly have left the northern door uncommonly ajar when he took his pose on the pole for a survey of fresh regions to harass; or else he must have met unusual resistance at the tropics, the rebound is so terrific. Notwithstanding the frigidity of the weather the month has been one which has exemplified to a good degree the advantages of this Commune. I speak the more freely of the advantages of large and small Communities because, you know, we are constantly exchanging members, and all have opportunities to try each situation. Hospitality has always been one of the marked characteristics of this family; perhaps because it has been "moth-

ered" from the beginning by motherly women who knew just how to make each guest feel himself welcome. No quality than this of hospitality could indeed be more essential, for nearly every hour in the day it is called in action by some new arrival from your family. But where else could you find an objective point of interest for winter-walking, or riding either, provided distance is not the main object sought? Almost daily Mary and Augusta and various other young women step in for a moment, and then again take to the road, their receding figures looking very picturesque with their pantalettes tucked into their India-rubber boots.

It is, to be sure, very grand to make the *entrée* of your splendid mansion; but isn't it a little bit cold? One passes through the porticoed front, encountering very likely a party of visitors near the Reception Room, and on through the long hall, and may be up the staircase, before meeting a familiar face. Perhaps nobody knew you went away, and now nobody knows you have come, until you get among your *habitués*. But here you open an unpretentious side-door, and but a step brings you to the sitting-room, where in an instant you are among your friends. Very often, too, when you have scarcely passed the gateway, some one is at the door to shake your hand and bid you welcome. This is an old-fashioned custom which is a downright pleasant one. It makes you feel good in spite of yourself.

If this is your first call here for the space of several weeks, I hear you exclaim, on beholding the sitting-room table, "My stars! What comical arrangement is this? Why, it looks like a new-fangled threshing-machine, or the periphery of a nautical wheel!" So it does, dear sir: but it is a most convenient institution. X., you know, is always contriving and inventing better ways of doing everything. When he came home from W. C., a few weeks since, and saw us tving silk—each one jerking skeins on her separate pin and standard, which she steadied, but far from firmly, with her foot—he said he supposed there was no chance for him to make any improvement in that business; but a few minutes of observation revealed to him the awkwardness of the situation, and he suggested an alteration, which, being promptly executed, produced an invaluable result. He conceived the idea of fastening the pin upon the edge of the table with a large thumb-screw. Our center-table has now six pins projecting from its sides like the arms of an Egyptian idol, and we can jerk the skeins, entirely free from the sensation of trying to lift ourselves by our boot-straps. Three of the older girls who live at the children's house walk over nearly every afternoon to work an hour at the silk.

Last evening, at the close of the usual evening gathering, a somewhat "gay and festive" scene was enacted. There were fifteen bright faces from your family, so the room was just full. The correspondence having been read and various topics touched upon, J. H. N. started a numismatic discussion concerning two curious Roman coins which a subscriber sent us the other day, when up jumped three or four of the young men and girls, and made a precipitate retreat from the room. The speaker looked about the circle in astonishment, and said laughingly that he didn't know but they considered the subject too dull for them; but he was soon reassured by their reappearance, their hands laden with a bountiful supply of nuts, raisins, and home-made confectionary. There seemed to be nobody but what had a "sweet-tooth." The feast fairly begun, H. W. B. was called upon to sing "Simon the Cellarer," which he did, executing uncommonly well in falsetto the disinterested asseverations of dame Margery. Then the girls sang and played, and the Yale students

gave us two college songs, which were applauded. But what finally capped the climax of our mirth was N.'s take-off of Charley Lovett—an odd genius, who used to sing in a nasal, ejaculatory, tuneless style, in old revival times. This was incredibly funny.

Speaking of this pleasant affair reminds me to say, that one of the most charming features of this retreat is the simplicity of the meetings. Numbers *do* produce a feeling of awe; hence the difficulty which many of us encounter in endeavoring to speak but a short sentence in your large Hall. We say to ourselves over and over again that there is not a person in the room to whom, alone, we could not express our thoughts with freedom; but aggregation strikes terror to the soul; the knees knock, and the hand grows cold. Here, our number is so small that we are scarcely aware that we are "speaking in meeting." Nevertheless, we all know, as many a reminiscence will testify, that greater effects are produced in large assemblies. God speed the time when egotism shall become extinct and the artlessness and purity of the child-heart shall control our evening gatherings.

T. C. M.

OUR WALLINGFORD LETTER.

Wallingford Community, Dec. 18, 1871.

DEAR CIRCULAR:—As many outside friends take an interest in our affairs, it is perhaps the duty of this family to report progress from time to time. Most of your readers know that the new Dam, with its dykes and wheel-pit and new arrangement of buildings, is the chief business here, and will be for at least a year to come. To this job a suitable appropriation of men and means has been made. After much preliminary work of surveying, map-making, buying up of flowage-land etc., we are fairly at work collecting the requisite materials together. Lookers-on say it is evident we mean business.

Five of our own men, with twenty hired hands, are appropriated to quarrying and drawing stone. One four-horse, two two-horse and two ox-teams are employed. The four-horse team with a strong wagon made expressly for this work, transports stones of three to five tons' weight. The weather is favorable—cold enough most of the time to keep the roads hard and smooth. The best and largest of our stone are obtained from two quarries, one south, and the other east; both about two miles distant. One is a gray sandstone, the other a reddish brown sandstone. Some of the masonry of the Air-Line R. R. is constructed of stone from this last quarry.

Another company are engaged in cutting and hewing timber, to be used about the foundations of the wheel-pit and head-gate, and also for piles, though most of the latter we buy. Two of our own men, with occasional volunteers, are engaged at this work. Chopping has become an attractive employment among us; and whenever there are trees to fell it is not difficult to find ready hands. Our men like it for the good exercise it affords. It tones up the muscles, and brings them into sympathy with rugged work; but I doubt if any of the choppers would give these reasons. They would say rather, "I like it because I do like it," or, "I have an inspiration to use it as an ordinance in cultivating energy." T., of the O. C., dropped in for a short business call of two or three days, and the next morning took his ax and spent the forenoon with the men in the woods.

Besides this more conspicuous outdoor business, the job-printing goes on indoors as usual. Just now it is especially lively. Illustrated catalogues, price-lists, circulars, letter-heads, labels, etc., seem to be always in hand. Six men and four women constitute the regular force of this department; but

folding, stitching, bronzing, etc., are engaged in by others of the family, as occasion requires. It is pleasant to look into the Hall of an afternoon, and see the cheerful group gathered by Mother Noyes, to do a job of folding or stitching; and when we gather for our seven o'clock reading, the piles of printed sheets placed upon the tables often attract the men to try their hand at this pleasant work.

After all comes the meeting hour, when all are gathered into one circle from their various employments—from the quarry and from the woods, from the silk-factory, machine-shop and laundry, from the press and composing-rooms, and from the kitchen and the barns—we all come together, and, thankful for the unity and love to which we have already attained, try to yield ourselves more and more to the good Spirit which has produced these fruits. Whether we listen to correspondence, "Home-Talks," or talk over business matters, or discuss science, still the central purpose of our hearts is to come nearer to God and one another.

We are so much engaged just now in getting materials for the dam, that we talk "stone" a good deal. The women laugh, and say if the meeting gets dull only let some one smite the rock, and immediately lively conversation springs forth. Just ask the men how they get on at the quarry, or how many loads of stone have been drawn, and lively responses follow. They "have had excellent luck" "have lifted some nice blocks," and "the blasts have done good execution," and so on.

The quarry-men have their breakfast, and are off to the quarry promptly at half-past six, and are not home till nearly six at night. The two chiefs of this department are Messrs. Kinsley and Burt, aged seventy and sixty-four respectively, and it is edifying to witness the business energy and enthusiasm of these two boys. Each is a model in his way: Mr. Kinsley, a good manager, of excellent judgment, and popular with his men; Mr. Burt full of enthusiasm and untiring in perseverance.

E. H. H.

VENTILATION OF SLEEPING-ROOMS.

THE practice of sleeping with the bedroom-window open summer and winter, and more especially during cold weather, has been the subject of discussion and experiment with a few of us, with interesting results.

Until quite lately I had always thought it necessary to open my bedroom-window the last thing before going to bed, no matter how low the temperature, or how inclement the weather outside. During the latter part of last spring I found myself troubled with a cold in the head, which seemed to gradually pass off during the day, only to begin again the next morning as bad as ever. I puzzled over the matter some time, and tried one remedy after another with little or no relief. Finally, it occurred to me that sleeping near an open window might be the cause of the mischief. The next night my bedroom-window was closed all night. The result of the trial was that I missed my usual morning snuffle, and had a clear head all day. After several days of this experience, I returned to my old style of open windows at night, with an immediate return of the old complaint. This experience soon satisfied me that the practice of sleeping with cold night-air blowing into the room was a bad one, and I discontinued it thenceforward.

A little study makes obvious the reason why this open-window practice should be discarded. For while the temperature of the greater part of the body is maintained by bed-clothes, if the window is left open the head is cooled off, thus checking circulation and causing temporary congestion of the mucous membrane of the nose and frontal sinuses. And then, for persons living all day in warm rooms to sleep with their bodies in a hot-bed and their

heads in an ice-house, is, to say the least, subjecting themselves to a severe ordeal.

In conversation with a friend, who was troubled in the same way as myself, I mentioned the result of my own experience, and asked him to try it. He did so with an immediately beneficial result.

Sleeping in the open air is quite a different thing. The whole body is then kept at a reduced temperature with no tendency to unequal heating, or cooling and checking of the circulation in some special part of the body.

The fear of imperfect ventilation, unless the outside window is open, is quite groundless. In the first place, carbonic acid readily penetrates brick and mortar; lathe-and-plaster walls offer little or no obstruction to its free passage. Secondly, a window when closed affords an abundant supply of fresh air to one person; and with a door or window open into a hall or passage, a bedroom can be kept thoroughly ventilated.

G. E. C.

THE OLD AND THE NEW.

Upon the middle of the night
The faded old year takes his flight;
And as he looks his last on earth
The moment gives the new year birth.

Thus ever when the worn-out dies
Behold the fresh and young arise!
Mourn not the past with idle tear
But greet with hope the future year.

The winter comes but cannot stay;
There is no night but leads to day:
The death of old is life of new:
Whate'er is done there's still to do.

J. J. S.

LULLING SOUNDS.

"Lullaby baby on the tree top,
When the wind blows the cradle will rock."

Who is not susceptible to the exquisite sense of lulling sounds? They are among the first impressions of childhood, and are not easily forgotten. To have slept in an old attic, and sunk into slumber to the gentle soothing music of pattering rain upon the eaves, is a tender recollection. He who has not experienced such sounds has an untried enjoyment—an unused sense. Edmund Spenser, the English poet of three hundred years ago, knew the lulling sounds. See how many of them he has condensed into the following stanza, and with what rhythm he has put them:

And there, to lulle him in his slumber soft,
A trickling streame from high rock tumbling downe,
And ever-drizzling rain upon the loft,
Mixt with a murmuring winde, much like the sowne
Of swarming bees, did cast him in a swowne:
No other noyse, nor peoples troublous cries,
As still are wont t' annoy the walled towne,
Might there be heard; but careless Quiet lyes,
Wrapt in eternall silence farre from enemyes.

A GOOD FELLOW TO RIDE WITH.

"I have great comfort from this fellow."—*Tempest*.

THERE is a good conductor on the New York Central Railroad. He is not a dandy simply because he is on exhibition, nor a despot because he is invested with a little power. On the contrary, he is on his good behavior. He has the real milk of kindness, and the strong-handed, judicious way in which he distributes it is charming. The most tender side which this good fellow shows to the public, who have the pleasure of traveling with him, is his unmistakable fondness for children. I would gladly celebrate in some slight way a man who so loves children. I am sure it is a sign that he is good at the center.

If you should journey with this conductor some day, do not be deceived by his first appearance in the end of your car. He may shut the door, with force, and cry, "Tickets!" in a voice which sounds sharp and sonorous; but you will be greatly mis-

taken if you set him down for a brusque, selfish man. He is earnest and energetic in voice and manner, for he has the business of a heavily loaded passenger-train to attend to, and cannot dally uselessly. But let him come to a party unaccustomed to traveling, who are likely to go wrong, and you shall see how good he can be. His goodness is so practical and painstaking. He will repeat his directions for traveling to some old lady, and take advantage of a lull in his business to return and repeat them again, till they are clearly comprehended. You will honor him for this good behavior, but if he approach to take the tickets from a party which has a crowing baby, or bright-eyed, laughing children, you will feel something more than respect for him. You will glow toward him a little. He is so ready to banter with the children. He has such kindly, admiring words for the babies, and such a pleasant smile. How much a sweet smile is worth! It is said to have made a man who possessed it Governor of a State, and I am sure it must have made this man a host of friends. It is worth more to him than classical features or a commanding figure. Our friend, the conductor, has, moreover, his comical aspect. His manner is so direct and to the point that you must needs laugh at him a little. The day that I and a certain royal lady rode with him we laughed. An Irish family, consisting of a man and his wife and five children, had taken seats on both sides of the end of our car. The woman had a child at the breast, so that the active management of the remaining four devolved upon the man. The children (mostly boys) were active and quarrelsome, and successfully resisted their father's spasmodic attempts to keep them in concrete shape. The family disorganization became more and more apparent till the children had taken possession of a large part of the end of the car, and were there carrying on a series of small riots. The conductor had not apparently taken much note of the chaotic state of this family in the earlier part of his duties. At length he opened the car-door, and took it in at a glance. Quickly turning a seat, so as to face the one in which the mother was sitting, he seized the rebellious boys, who were on the opposite side of the car, and placed them opposite their mother. He then picked up the family chattels, which were lying around loose, and placed them in the same snug inclosure. The family had become organic in a twinkling. "There," said our conductor, smiling good naturedly to show that he meant nothing rude, "now you are all together, and it is pleasant and comfortable." The family assented to this in rather wide-eyed astonishment, but were good-humored at once under his seductive smile. Such was our conductor. Let this be his praise: he made the end of a monotonous journey lighter. When we left him we would like to have slapped him on the back, and said, "You dear, cheery man, you have won a golden opinion from a lady whose opinions are golden, and you are a conductor of a thousand to ride with."

I have not told you of the form or features of our conductor. I am not going to. For aught I know his name is Smith. You may know him by his efficient manner, by his pleasant smile, and by his love of children.

ACHATES.

HEDGES IN KANSAS.

Ossawatimie, Dec. 2, 1871.

DEAR FRIENDS:—The last CIRCULAR I received contained an article about hedges, and I thought a word about hedges in this part of the country might be interesting to you. They are becoming quite numerous in Kansas, and are constantly on the increase. Osage Orange is used almost, if not altogether, to the exclusion of all other hedge plants. The Osage Orange hedge has proved

very successful here as a protection against the invasions of cattle, hogs, and indeed against all kinds of stock. It is sometimes made to "turn stock" after three years' growth. In the best hedges, the plants are bent as in the English method, or bent over at about one foot in height, and thoroughly twisted and interlocked together; and again at about the height of three feet the same process is performed. After this, one year's growth makes a good hedge. The plants are variously set, from six to twelve inches apart, in a single row, perhaps from eight to ten inches is most common.

Stone wall is much used for farm fences in Kansas, especially in those parts where limestone quarries and ledges abound as in this locality, where almost every farm has one or more. It gives good satisfaction except for sheep pastures; sheep will not stay inside a stone wall unless it be a very high one; they climb over or leap on the top, and so escape out of bounds.

S. H.

RESPONSES.

State Normal School, Trenton, N. J., Dec., 1871.

DEAR CIRCULAR:—I had the CIRCULAR for the two years previous to this, and experienced the greatest benefit from it, both spiritual and intellectual. In fact, it has given the tone to my whole manner of thought, and has shown me more of the truth about the relations of man to his God, and of man to man, than all the rest of my reading and hearing put together. In preparing for the work of teaching, I think I could have no more efficient helper in the whole range of periodicals. P. V. P.

Southport, Prince Edward Island.

DEAR EDITOR:—I have been receiving the CIRCULAR about a year, and I must say that of all the papers I read there is not one that pleases me better than it does.

I am deeply interested in Community life. I believe that if people cannot live together amicably in a Community, they never can expect to live together in heaven. Your Community seems to be getting on amicably and prosperously, which is certainly an indication that it is bearing good fruit. I see the many advantages you possess in working together, and the many enjoyments you have in common, that if you were separate households you could not have; and although I know your first pioneers and founders had many difficulties to contend with, they must look back with pleasure to see their labors crowned with such success. In reading the "Old Mansion House Memories," I was quite carried away with the narrative, and almost felt myself a spectator of its scenes.

G. T. H.

New York, Dec. 30, 1871.

DEAR CIRCULAR:—I have always read your CIRCULAR with a good deal of interest, and I shall be very glad to receive it in the future. It has been very often the cause of discussion at home, and I have translated into Spanish two of Mr. Noyes's Home-Talks. In truth, I do not agree with your social ideas, though I do agree with your religious principles. Why, I cannot tell you in a short letter.

I. M. A.

Utica, N. Y., Dec. 22, 1871.

DEAR CIRCULAR:—Your notice to "free subscribers" stimulates me to request you to send your very interesting paper the coming year to my address. I appreciate your generosity in providing so much instruction free of cost to those who cannot afford to pay for it. Financially considered, Communism is certainly successful, else you could not afford to spread such a mental and spiritual banquet, and invite the hungry to partake without compensation. I do not know of any other association that exhibits such liberality in the circulation of free and valuable literature. God will certainly reward you for the good you are doing humanity.

H. E.

Jessup, Iowa, Dec. 18, 1871.

DEAR CIRCULAR:—Please continue your weekly visits another year; though I am unable to send money to pay for you, yet I cannot do without you. The blessings with which you come freighted are to me more than meat and drink. I never take off your wrappers, but I feel a thrill of joy and gratitude to God, that he in his goodness has permitted me

to become acquainted with the Community by the truths you bring every week to me. E. L. M.

DESTRUCTION OF WARWICK CASTLE.

When the Prussian shells were falling in close proximity to the Louvre a thrill of anxiety passed over the civilized world, lest a siege mortar should destroy in an hour some of the monuments which were the result of centuries of culture, and which, in all time coming, could never be replaced. A similar feeling, without any qualifying uncertainty, will be excited by the news of the burning of Warwick Castle. This magnificent feudal stronghold is owned by the Earl of Warwick, but is really the property of the world. As such, its loss will be regretted wherever art has any empire over the minds of men, or historic associations excite either emotion or interest. The place was ten centuries old, and was a story in stone and lime of the changes of a thousand years. It was a link connecting the epoch of Saxon Alfred with the times in which we live, and the historical student could find among its courts and towers traces of the strife of Norman Barons, and of the republican struggle which antedated our liberties and our institutions. The solid strength of feudal and Elizabethan masonry can hardly have yielded to the power of fire. But the glories of its interior are gone forever, and the rare treasures of art which it contained are certainly destroyed. The fame of the Warwick vase—the massive marble ornament which once graced the villa of Adrian—is world-wide, and it seems probable that the vase lies shivered beyond hope of restoration. Some of Vandyke's finest portraits, and originals by Rembrandt of almost priceless worth, have perished. Armor and suits of mail that helped one to realize the life and reality of a dead past are destroyed, and the world is so much the poorer in monuments whose loss is a final one. The destruction of Warwick Castle helps to remind us that there are things which the present generation, with all its triumphs over matter, cannot achieve. A perfect specimen of baronial architecture, like a perfect specimen of mediæval cathedral-building, may be copied—it cannot be created. There were Homers in the building art, as well as in the art of poetry, whom no successor can approach, and who left artistic models for all time. Mr. Ruskin's objection to living in a country where there are no castles is one in which very few people participate. We are not so completely absorbed, however, in the practical and dry details of modern existence, that we cannot yield homage to the genius which created a noble pile like Warwick, or refrain from a feeling of regret at its unfortunate fate.—*N. Y. Times.*

AN UNREPORTED CONVERSATION.

During the Grand Duke Alexis's walks through the Bridgeport cartridge factory the other day, he pointed to several workmen and inquired of Governor Jewell, "Are these men what you call the common people?" The Governor replied that they were fair specimens of the working classes in this country. "But do you mean to say that these get into official position?" further asked the imperial scion. "Perhaps not any of these men," rejoined Governor Jewell; "but men of their class do; they are educated men, most of them—that is, they can all probably read and write, and most of them take and read the newspapers." "Do you know of any cases where such men have been actually elected to office?" again queried the curious Alexis. "O certainly," the Governor said; "I myself worked in the shop as a tanner till I was twenty years of age;" and the announcement seemed to puzzle the Duke a good deal. Here was the Governor of a State as well dressed and as well appearing as himself, who had actually worked in a shop, and this man was welcoming him in behalf of a hundred thousand voters; it was more of an enigma than the boy had ciphered on previously; but as he goes through the country he will ascertain, on inquiring, that very many of the public men here have come direct from the workshop. In Massachusetts, where he is now visiting, Governor Claflin was a shoemaker, Senator Wilson was a cobbler also, and General Banks was a machinist.—*Hartford Courant.*

A boatman was rowing a college professor across a stream. Said the professor to the boatman: "Do you understand philosophy?" "No, never heard of it." "Then one-quarter of your life is gone. Do you understand geology?" "No." "Then one-half of your life is gone. Do you understand astronomy?" "No." "Then three-quarters of your life are gone." But presently the boat tipped over and spilled both into the river. Says the boatman: "Can you swim?" "No." "Then the whole of your life is gone."

THE NEWS.

AMERICAN.

The Jesuits have been expelled from Guatemala, and it is expected that they will go to Ecuador.

Mr. Sydney E. Morse, the publisher and for many years the editor of the *New York Observer*, died in New York city last week.

Congress has passed a bill, which the President has signed, appropriating four million dollars toward rebuilding the Government buildings in Chicago.

The village of Peshtego, Wis., which was totally destroyed by fire, had fifty-two buildings erected in nine weeks after the fire, and the manufacturing establishments are to be speedily rebuilt.

On and after the first of January, mutilated and defaced notes and fractional currency issued by the United States Government will be redeemed at its full value when three fifths of the original note is presented in one piece.

The Captain-General of Cuba by proclamation revokes the offers of pardon to the revolutionists (to take effect after the fifteenth of January), and declares that all insurgents captured after that time shall be shot and all who surrender shall be perpetually imprisoned.

Sixty-seven and a-half million bushels of grain passed through Buffalo last year—a greater amount than ever before passed that port in one year, with the single exception of the year 1862, when it reached nearly seventy-three millions; but then the avenues of trade through the Southern States were closed by the war.

Since the completion of the Union Central R. R. depot in New York city, the consolidation of the Hudson River and Central railroads has been more perfectly completed, the directing office for the combined roads being in New York city, and the whole management coming under one set of officers instead of two as heretofore. The new bridge at the foot of Maiden-lane, Albany, will be used exclusively for the transit of passengers, while the old one will be used for freight.

An explosion of gas has taken place in the purifying house of the Metropolitan Gas Works in New York city, completely wrecking the building and greatly damaging the adjoining houses, and leaving a large area, extending from thirty-fourth to seventy-ninth street, and from the North to the East river, in darkness. A train of Hudson River cars on one side, and a city car on the other, were shattered, and several persons injured, but none were killed.

Reports of a negro riot in Chicot County, Arkansas, have been current for a week or two past. It appears that James Mason, an educated negro, or mulatto, and a judge of the county court, is the leader of a band of several hundred negroes, who are holding possession of Lake Village, and are a terror to the whole county, if not the actual controllers of it. The riot is doubtless the result of a contest of political parties in respect to pecuniary measures: whether the rioters claim to be acting under authority of law is not yet clear.

A very heavy rain storm was experienced in nearly all parts of California Saturday, Dec. 23. On the Rocky Mountains the snow fell deep on the same day, and obstructed travel for two or three days, and a gale of wind swept from the mountains eastward, to the western part of New York, which did considerable damage in the cities along the route. In Chicago, one large building, nearly finished, was completely destroyed, and others in process of construction were greatly damaged.

FOREIGN.

The Minister of the Interior, in France, proposes greater stringency in the press laws.

An Imperial Ukase has been issued requiring the use of the Russian language in the schools of Poland.

The name of M. Jules Ferry, which was sometime since officially announced as Minister of France to the United States, has been withdrawn.

The Chinese Government has been stimulated by the example of Japan, and proposes to send young men to England and the United States to be educated.

Gold has been discovered in the regions adjacent to the Diamond fields of Africa, and many of the diamond seekers are leaving for the gold region.

Great damage by floods in Bengal, and a dangerous

rising of the Sepoys, are reported in the latest advices from Hindostan by the China steamer to San Francisco.

The winter in Europe continues excessively cold, the mercury in Paris, Dec. 10th, having reached a point lower than it has before since 1789. A few days later an intense cold wave passed over this country.

A Catholic priest of Kupstein, in the Tyrol, has declared in favor of the anti-infallibility side in the great church controversy. The Tyrol has been considered a stronghold of the adherents of the dogma of infallibility.

The *London Times* asserts that the conduct of Fisk and Gould in the management of the Erie Railway Company costs the United States annually more than the entire line is worth, in consequence of the discredit that attaches to us thereby.

The Kings of Siam (who are two brothers), have issued an edict that slavery shall cease in their dominions after the first of January, 1872. Hitherto all prisoners of war and their male descendants to the latest generations have been held as slaves. There are said to be whole villages of these slaves.

An Association has been formed in Scotland, having for its special object "the disestablishment and disendowment of the State Church in Scotland; the abolition of all laws by which national and municipal resources are used for ecclesiastical purposes; and the application of these resources to unsectarian purposes, after providing for life interests."

It was reported some days ago by telegraph that the German Government had threatened France with retaliatory measures if Frenchmen did not cease their violent conduct toward the German troops. We have since learned that the Germans have seized a prominent citizen of the Department of Ardennes as a hostage, in consequence of a quarrel between the German troops and the French people.

RECEIPTS FOR THE CIRCULAR.

D. H., Five Corners, N. Y., \$1.00; F. L., Cornton, Vt., \$1.00; H. W. O., Sand Spring, Iowa, \$2.00; J. M. A., Pawtucket, R. I., \$1.00; L. O. D., Kenton, Ohio, \$2.00; J. M., Cambridge, Vt., \$2.00; S. W., Prescott, Mass., \$1.00; D. D., Carpentersville, Kans., \$2.00; F. H., Ottawa, Ca., \$10.00; O. W., Baldwinville, N. Y., \$2.00; L. B. S., Frankfort, Mich., \$2.00; D. D. S., East Fairfield, Vt., 50 cts.; R. P., Minnesota City, Minn., 50 cts.; L. T., Drummondville, Ca., \$2.00; M. A. S., Prescott, Mass., \$3.00; J. J. F., Jersey City, N. J., \$10.00; J. R., Meriden, Conn., \$1.50; W. W. K., Richford, Vt., \$1.00; A. E. N., Arlington, Ohio, \$2.00; J. C. W., Cannelton, Ind., \$2.00; D. C. K., Fulton, N. Y., \$2.00; S. W., South New Berlin, N. Y., \$2.00; W. A. W., South Woodstock, Conn., \$1.50; G. W. G., Malcom, Iowa, 50 cts.; F. S., Kalamazoo, Mich., \$2.00; S. H., Belchertown, Mass., \$3.00; M. P. B., Syracuse, N. Y., \$4.00; W. D., Providence, R. I., \$2.00; M. W., Greenwich, Mass., \$1.00; M. W., North Lawrence, Kans., \$1.00; S. L., Naples, N. Y., \$1.00; J. H. J., Calais, Me., \$1.00; S. J. G., Southfield, Mass., \$1.00; W. H. T., Marysville, Mo., 50 cts; D. M. S., Baltimore, Md., 50 cts.

ANSWERS TO CORRESPONDENTS.

To J. J. C., *Essexville, Mich.*—We have put your name on our subscription list. We prefer at present not to enter into the business arrangement you suggest.

To H. S. W., *St. Louis, Mo.*—The coins you sent are an acceptable addition to our little museum. You say it is no longer in your power to be a subscriber to our paper. The knowledge that it is an actual benefit to any one is always a sufficient inducement for us to send it. Write again if you conclude to have your name continued on our list.

To M. W. H., *Philadelphia.*—We have succeeded in raising what you term "the queen of American flowers" (the Pond-Lily) here at Oneida, and at Wallingford it may in its season be gathered by the dozen in "Pond-Lily Bay."

We hope, as the present volume progresses, you will find the theological questions you propound satisfactorily answered. We have found a way to harmonize our reverence for the doctrines taught in the Bible with the facts of life and history; and to tell *how* is a principal object of the CIRCULAR.

The small shrewdness of the Yankee trader is well illustrated in the following old anecdote: Sam Jones called at the store of a Mr. Brown, with an egg in his hand, and wanted to "dicker" it for a darning-needle. This done, he asks Mr. Brown if he is n't going to treat? "What, on that trade?" "Certainly, a trade is a trade, big or little." "Well, what will you have?" "A glass of wine," said Jones. The wine was poured out, and Jones remarked that he preferred his wine with an egg in it. The store-keeper handed to him the identical egg which he had just changed for the darning-needle. On breaking it, Jones discovered that the egg had

two yolks. Says he, "Look here—you must give me another darning-needle!"

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History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co.

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